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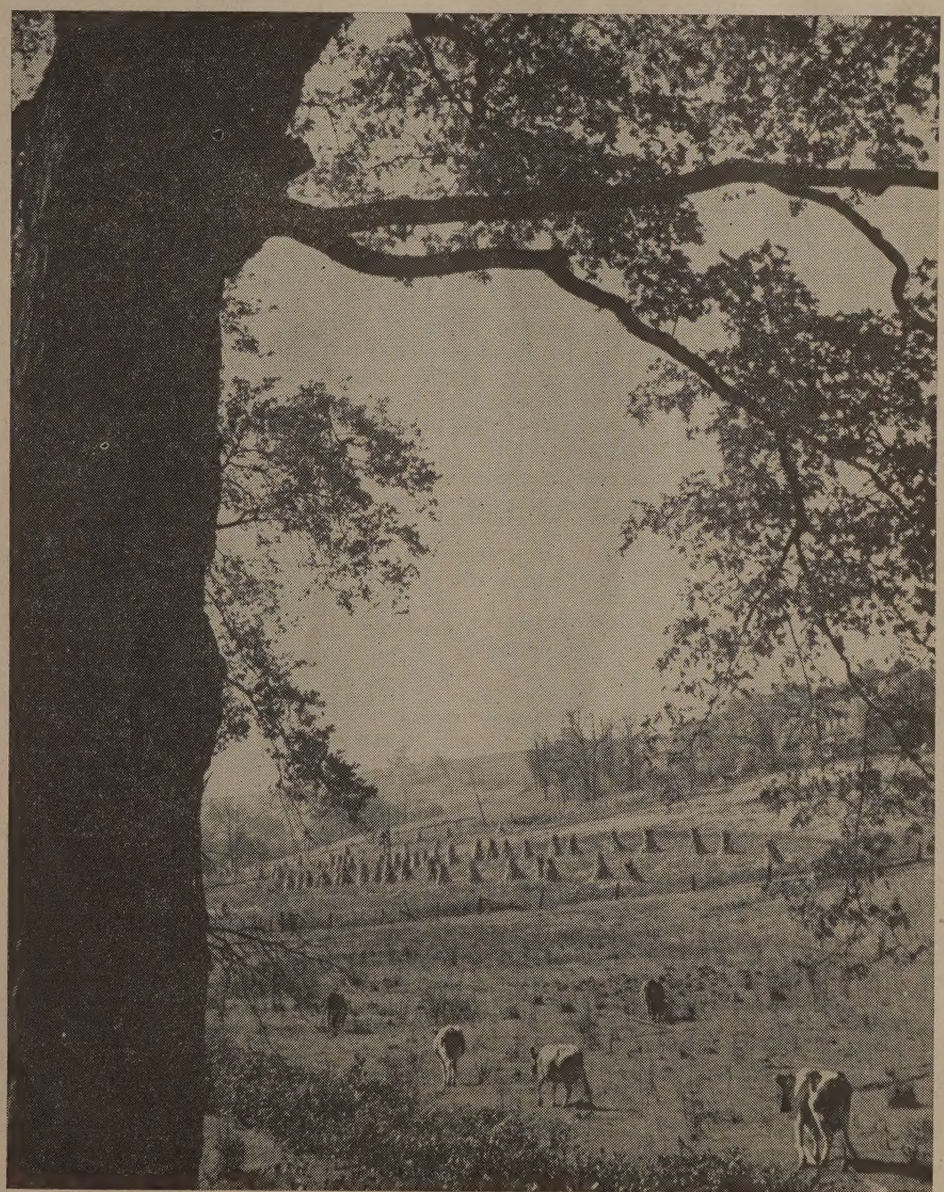

Luoma Photo

We lack but open eye and ear
To find the Orient's marvels here;
The still small voice in autumn's hush,
Yon maple wood the burning bush.
John Greenleaf Whittier

Two Words People Fear

Strange as it may be, many Christians have come to fear the word *social.* And yet it is a very good word. God created us individuals, but he made us for one another. He is the author of both concepts, personal and *social.*

Christians unfortunately have sometimes drawn a line between the personal and the social gospel. In doing so they violate the nature of man and religion. They settle for half a gospel. A. B. Beldon has correctly said, "Religion that doesn't begin with the individual, doesn't begin, but religion that ends with the individual, ends."

"Repent," said Jesus, "For the kingdom of heaven is at hand." "Repent" — that's personal. That's where religion begins. "The kingdom of heaven" — that's social. It's the ultimate goal of religion. God's will is to be done not merely in the heart of the individual, but in society. It is to be done in industry and business, in relations between management and labor, between races and nations.

Jesus said religion meant loving God with all your being and loving your neighbor as yourself. Here again you have the personal and the social inseparably linked. When he taught his disciples to pray he used the social pronoun *we.* He said, "*Our* Father" . . . "Give *us* . . . *our* bread . . ." "Forgive *us our* debts."

When, therefore, we talk about "social concerns," we are talking about something that lies close to the heart of Christ. In his parable of the Great Judgment (Matthew 25:31-46) it was the people who had shown social concern who were saved. Religion for them began with a commitment to Christ, but it issued in Christlike service to human beings in need. They lived by the whole gospel and not merely half of it.

By a strange turn of affairs, *peace* — when it refers to world peace — is another word sometimes feared and shunned. The idea of world peace is not an invention of "do-gooders." It is God's idea, His will for man. It was in His mind long before the best of men thought it possible.

He planted it in the mind of Isaiah. (Isaiah 2:4) His angels sang about it when His Son, the Prince of Peace, was born. (Luke 2:14) Why should Christians then fear to wage peace? "Blessed are the peacemakers," said Jesus, "for they shall be called the children of God." Think of the honor!

And yet, today, because Communism is loose in the world many Christians fear the word peace. They leave to ungodly men an idea that godly men should be promoting to the utmost.

"When the world is at its worst, Christians should be at their best." That is true in waging peace. When on every hand men are preparing for war, Christians need to be laying the foundations of a peaceful world. We are not war-makers, but peacemakers. War is the word to be feared and shunned, not peace.

Stuart Innerst, in
The California Friend

I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who will have sougnt and found how to serve.—Albert Schweitzer.

The question of bread for myself is a material question; but the question of bread for my neighbors, for everybody, is a spiritual and religious question.—Nicholas Berdyaev.

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Editorials . . .

To Revive, to Rouse, to Reunite!

Some one has said that any man who is always at his best is never very good. This was not said to encourage men to be less than their best but to acknowledge the fact that there is such a thing as inspiration and to admit as Paul sometimes did that there are moments when we speak not by inspiration, but only out of our human wisdom or the lack of it.

There come to most of us high moments, times of spiritual exaltation, when "all, the distant and the near, stand out in sunny outline, bright and clear." And conversely, there are times, called by the saints, the dark night of the soul, when all the hills of God are shrouded in clouds. Even Jesus was not transfigured every morning, but on one notable occasion, "his face shone like the sun, and his garments became white as light." Peter wanted it to stay that way all the time, but found that transfiguration finds its true counterpart in dealing with the "slings and arrows of outrageous fortune."

We live in a universal pattern of light and darkness, growth and rest, worship and work. Friends may say that all days should be alike, but they are not. George Fox's great openings are always to be seen against the backdrop of his great depressions.

The Christian Church meets men in this very confusing rhythm of experience. If it ever happened that every member of even a Friends Meeting all had their high moments together a new Pentecost might result. But life must go on whether one is up or down, elated or deflated. The program of a Meeting has to be arranged not merely according to the changing moods of the members, but in hope and faith that the doors of opportunity will open, and that we must lay all our plans on the premise of God's faithfulness to his appointments.

There should be a better name for the time of recall and recommitment in the fall than Rally Day. But if it is clear that the primary purpose of such a day is to place ourselves in the way of renewal, in the faith, based upon much human experience in the past, that God visits and vitalizes the waiting soul, it may serve a useful purpose in our Meetings.

Dictionary definitions are not always helpful, but there are three definitions of rally which shed some light. To rally is to revive, or to rouse, or to reunite. Most of our Meetings could profit by a little of all three of those experiences. We cannot promise that it will happen just because we set a date, but it may, and it has, and with God's help perhaps it will happen in some of our Meetings this year.

Russell E. Rees

An Approach to Integration

"He that is without sin among you, let him first cast a stone." The time and situation do not justify stone-casting or mud-slinging. Stones and mud never help situations involving human relations. The first principle is to search our hearts and lives to see if there is any racial prejudice in ourselves, and while we search we will not point a finger of condemnation at others.

Another principle involves the kind of pressure applied to a troubled situation. It is doubtful if every reluctant community in our nation should be left to work out integration in its own good time. That way lies chaos. Yet it takes all the Christian love and grace we can muster to apply that gentle pressure in such a way that it helps more than hinders. We need to recognize the strides that have already been made and the fact that Southerners often seem to treat individual Negroes better than do Northerners.

Another part of the solution to the problem of integration must come from the Negro or other minority person himself. To be respected, a person must make himself worthy of respect. Each of us, in a sense, must earn a place in society. Years ago, in our threshing ring, a new hired hand from below the Ohio River line refused to eat at the table with a Negro hand. A week later, after working with each other, they ate elbow-to-elbow and the man from Tennessee explained, "Ep's all right. I never knew any Negroes like him where I lived before." Ep had won himself a place, and perhaps the second principle enters in here too: the gentle pressure of the acceptance of Ep by the rest of us helped the Tennessee hand adjust to a new idea of equality.

I am glad it was my privilege to go to an integrated school in my youth and to have schoolmates and classmates who were Negroes, for they were fine boys and girls. It was a privilege to have an integrated Friends Meeting in Chicago and to have Negroes in my congregation and on committees. They were fine folks and much respected. We must not hate any man, but the degree of our respect for him is determined by his own character.

In areas of need and even conflict, Friends have often made a real contribution by applying Christian principles. Our Society needs a dozen John Woolmans ready to go about in love, but we can make a contribution even if we are not willing to pay the price of becoming Woolmans. As individuals we can extend our friendship across the barriers of race; we can express our desire that all men have full opportunity to develop all their God-given powers free from racial, economic and social fears; we can urge our Meetings to seek opportunities for fellowship with near-by minority groups. Somehow we wish our good will might go beyond mere talk. It can if we create and use our opportunities.

Milton H. Hadley

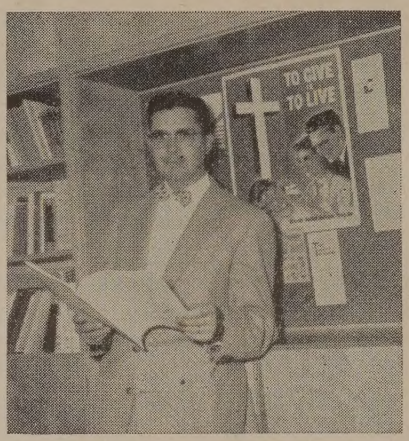
What do we mean by:

"Financial Condition is Good"?

By Leonard R. Hall

Leonard Hall, Secretary for Stewardship and Finance of the Five Years Meeting of Friends, is shown with some of the material distributed to local Friends Meetings by his department. He is holding an "Every Member Canvass Manual," which has been mimeographed in three editions to meet demands from local Meetings.

The following article will be reprinted and made available on request from the Friends Central Offices, Richmond, Indiana.



In one Yearly Meeting several State of Society reports said, "The financial condition of the Meeting is good." The question was raised, exactly what does this phrase mean? Does it mean merely that the Meeting is out of debt? or that it over-supports benevolences? or that its facilities are adequate and up-to-date? or that the pastor is supported adequately?

As one listens to the phrase, "the financial condition is good," one suspects that back of it is a degree of smug complacency. If one listens closely enough, he may hear something very akin to the sign on the patient's door at the hospital, "Do not disturb." Indeed, this is carried to such extreme among some Quakers, that it is deemed to be very inappropriate to discuss financial matters at all. While most Quakers are very much concerned as to how Friends earn their money, many seem not to be disturbed about the way in which Quakers spend their money, or how they invest it. One encouraging note in the State of Society reports was that one Meeting reported, "The *spiritual* and *financial* condition of the Meeting is good." The fact that the spiritual and financial condition are linked very closely together in the people's minds is indeed a very good thing. One of these cannot be full of activity, vitality and concern without the other.

It is, undoubtedly, true that Friends have smaller and fewer debts on their meeting-houses than almost any other denomination. This is both a blessing and a tragedy. It is a blessing in that Friends have continued to adhere to the testimony that we should not incur debts beyond our ability to pay. It is a tragedy because many of our Meetings and meeting-houses are in poor physical condition, compared to the churches of other denominations. The fact is not only that we have not built new meeting-houses to keep up with the times, but that we have not kept our old ones in good repair. Neither, in many cases, have we added educational units or enlarged the meeting-house to meet modern conditions. In many places, the very fact that the Meeting goes in debt for an enlarged unit, or repairs and keeps up the old one, adds new life to the Meeting. This often means that the members have new vitality and give more sacrificially, in order that a debt might be paid off. To be in debt is not nearly as great a sin as to be smug over the fact that we are not in debt.

It goes without saying that most of the pastors among Friends are underpaid. As a matter of fact, in a brief survey of this matter in the Indiana area, it was discovered that Friends pastors on the whole were underpaid $1500 to $2500 below the average comparable church in another denomination. In many cases, persons who are asked to serve Friends and Friends' Meetings are tremendously underpaid. They cannot be released fully to do the work that has been given to them without also spending part of their time in earning a living on the side. This is a moral problem which Friends need to face. We have been active in working for social justice for underprivileged people; we have worked hard for equal opportunities as between races, and have asked that wages be on merit rather than on any other basis; yet in practice, we are underpaying our own employees as a Society of Friends. As long as this is true, perhaps we need to be careful about saying that "the financial condition of our Meetings is good."

Most of our Meetings give something to support benevolences or services of one kind or another. Our Meetings donate money to Community Chest, Red Cross, to the American Friends Service Committee, and to many other organizations, as well as to the Five Years Meeting United Services; yet in surveying the benevolent giving of Friends, it adds up to the fact that most Meetings on the average give from 10% to 15% of their local budgets to outreach — this as compared to 25%, which is in the minimum giving for outreach that most churches in other denominations expect.

Of course, there are notable exceptions to this, as a few of our Meetings are consciously endeavoring now to give from 25% to 50% of their income for causes that go beyond themselves. Also in this regard it is well to remember that the average size of the Friends' Meeting in the Five Years Meeting is only 143 members. Yet, if the members of every Meeting, regardless of how large or how small, would give sacrificially and regularly, there is no doubt whatsoever that the financial condition of our Meetings would be much better than they are at present.

Even if our own Meeting is at its best financially and spiritually, we might ask ourselves whether we have done all we can to help some smaller Meeting near us that is in less fortunate circumstances. Often we have failed to see that we are our brothers' keeper even though our brother is a Friend in the Meeting only four or five miles away.

Perhaps a part of the misconception of the financial condition of the Meeting comes from our attitude and idea about the power of money. Money represents our talents, our energy and our lives. If you want to know what a man is most interested in, watch what he does with his money. The same is true of any institution, including the church. Money is power for

good or power for evil, according to how we use it.

Money can buy weapons of war, power for destruction; money can also buy education for the underprivileged, food for the hungry, and instruments for cultivating the land. Money can buy gadgets for ourselves or it can buy the passage for a missionary who wishes to carry the gospel of love to people in other lands. The way in which money is spent represents the vision, the interest, and the concern of the people who spend it.

Therefore, as we write in the future, even as we have in the past, "the spiritual and financial condition of the Meeting is good," let us be sure what we mean. If it means that the worship of our Meeting is vital, full of unity, love and concern; if it means that we are paying comparable wages with other churches and other institutions in our area to those whom we ask to serve us, and if it means that a large percentage of our membership is giving regularly and sacrificially for the cause of Christ, then perhaps we can truthfully say, "The spiritual and financial condition of our Meeting is good."

"Evangelism and Outreach"

"Evangelism and Outreach" was the Special Emphasis theme adopted at the 260th annual session of the North Carolina Yearly Meeting. This action was in keeping with the custom of selecting each year some theme of vital importance for study and promotion during the year.

This "Advance" program is divided into three parts. The first of these is "Outreach through Responsible Membership." An effort will be made during the year to analyze the problems of non-participation and indifference, and to develop ways and means of enlisting every member in the active worship and work of the meeting. Some special conferences on deepening the spiritual life of the meeting will be held.

The second phase of the program is "Outreach through Evangelism in the Community." This phase of the program also includes the promotion of the "Five Percent Fund" for the establishment of new meetings. Several Quarterly Meeting Conferences on Evangelism will be held, using the best leadership available in the state. Special emphasis will be placed on giving practical, down-to-earth help and inspiration to elders, Sunday School teachers, parents and others who feel that they need guidance and training in doing personal religious visitation.

The third phase of the program is "Outreach through Missions." This includes all our outreach through the United Services of the Five Years Meeting. Levinus Painter, recently returned from Africa, has already spent twelve days in a series of Quarterly Meeting visitations laying the groundwork for a special campaign for funds in November.

The pastors of the Yearly Meeting met in early September for a two-day conference at Quaker Lake to study the practical applications of the program in the local meetings. Several pieces of printed material are being prepared, such as the preliminary folder which sets the over-all purpose of the program, and later materials on special visitation campaigns. The address given by Algie I. Newlin in the opening session of the Yearly Meeting is being printed for general distribution.

Seth B. Hinshaw

PLAIN SPEECH

Peace and Race

The two chief social emphases of Friends in our generation have concerned peace and race. We have been appalled by two terrible evils, the evil of war and the evil of racial animosity. Both are as important as ever, but they are now important in changing ways. On the one hand we must use all the efforts we can muster to try to avoid the outbreak of a Third World War because, if such war comes, most of the other things for which we care will be no longer possible. But present conditions are such that there can be very little difference, in daily practice, between one who is a Christian pacifist and one who makes no such claim. In daily life both act in the same way. We can write to Congress, but even this is a remote contact.

With the problem of race, however, the situation is radically different. While the conditions which make for war are seldom within our power to alter, the conditions which make for riots and racial intolerance are close to us every day of our lives.

Most of those who read these lines live in communities which have in them at least two races, usually Negro and White. The awful sin of human slavery which, for mercenary profit, brought Africans to American shores years ago as involuntary immigrants, has produced a lasting problem which is close to almost every citizen. If we wish to do something constructive the opportunity is always at hand. We can show our desire for fairness by the way we ride in elevators, by the way we stand in line in shops, by the way we train our children to be courteous, by the way we make friends.

Whether the race problem is the primary problem of the modern world may be subject to debate, though all recognize its importance, but there is little doubt that it is the primary problem of the great nation in which we have the privilege and the destiny to live. It is the blot on our escutcheon; it is our shame; it is our national disgrace. We must hang our heads in shame every time we think of riots. Fear in the hearts of Negroes is a justifiable fear.

What can we do? It is not enough to work at a distance on matters of policy. Each one of us must also work at close quarters with the *persons* of other races whom we know or *ought* to know. The Christian people of America are so numerous and so influential that they could solve the problem of racial justice, if they would. The strategy is that of real friendship and concern on the local as well as the national level. Dear Friend, if you are a white person, how many actual friends do you have in the colored race? Do you go beyond abstractions to make your witness concrete? If not, why not?

Elton Trueblood

A Young Friend Looks at Jamaica

By Mary Ellen Hadley

Mary Ellen Hadley is one of eight young Friends who, with Earl and Ethel Prignitz as leaders, spent five weeks this summer among Jamaican Friends in a caravan sponsored by the Young Friends Department. Mary Ellen Hadley is from Clarksville, Ohio, and is now attending Wilmington College. She has served as Chairman of the Young Friends Activities Committee for Wilmington Yearly Meeting.

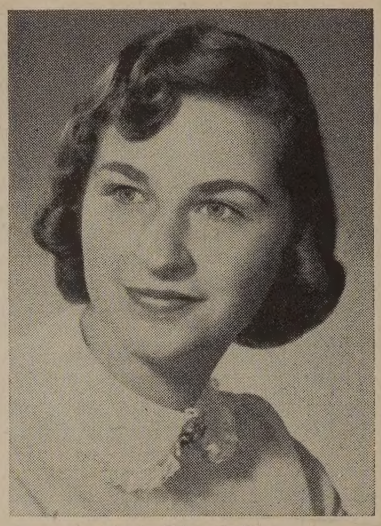
The little group of American Young Friends arrived on the tropical island in the Caribbean, Jamaica, with much anticipation and excitement. It was late evening and we watched the big red sun plop into the sea as we waited for the Friends who were to meet us.

Our first experience was an almost terrifying ride to Happy Grove School on the left side of a narrow winding road. With every passing car we had the feeling that there would surely be a collision. Along the way we passed through several villages where we could see the shadowed houses and the dimly lighted small shops of the merchants. We caught a glimpse of a Pocomania worship service in one village. Faintly we could hear the rhythmic chanting of their songs and could see the outlines of the people as they held their flaming torches.

When we arrived at the school we were welcomed by several friendly Jamaican Young Friends. From that moment on we were taken over by Daisy McFarlane, Secretary of the Young Friends. Without her we would have been lost. A warm meal had been fixed for us but since we weren't used to their food we couldn't completely enjoy it. Later we became very fond of the fruits and foods which were so plentiful to us.

It was hard for us to understand the Jamaicans at first because they speak a dialect besides the regular English. We never could understand the Patois which the country people spoke.

After the first evening we were scared and hoped and prayed that we might do our best in the weeks to come.



Mary Ellen Hadley

The next morning as we looked out of our windows upon the beautiful blue Caribbean and the tropical trees, plants and flowers we were overjoyed with happiness and thankfulness that we were lucky enough to be there. The next two days will be remembered always for the fellowship that we had with the surrounding Young Friends. There was a swim in the warm, salty water of the sea and the exchange of songs. They taught us some of the calypso and we attempted to teach them some of our songs, many of which they already knew. We adopted as our theme song the song "Getting To Know You" from "The King and I". These words seemed to fit perfectly how we felt.

Everyone enjoyed their stays in Jamaican Friends homes. The people were so nice and did so many special things for us. At the end of the week the caravaners were anxious to see each other again so that we could share our exciting experiences of the week. That visit was very worth while for us especially. During those days we created lasting friendships and at the same time were getting to know the island and what to expect from the people who we would be working with later.

Those of us who were studying to be teachers especially enjoyed the three-day Bible School. Though we were short on materials I think that we had a very good Bible School. The children were eager to learn.

During Young Friends Conference we lived, learned and laughed together with the Jamaicans. Everyone of us admired their business sessions and wished ours could be as good. The Young Friends were wonderful to us.

The one hundred mile ride in the back of an overloaded truck to Highgate was an experience. The truck dropped Young Friends off at their different villages along the way. It was a beautiful drive but not too comfortable.

Tired but happy we arrived at the home of Aunt Mary White where we were to spend the week end before work camp. Aunt Mary was a wonderful hostess, keeping all ten of us, and giving all that we could ask. We were interested in hearing of her work and experiences during her sixty-two years on the island, certainly guided by God. We delighted in her joking and happiness.

Every Sunday the group went to different churches where some one of us spoke and others had special music. There were some excellent speakers and musicians among the caravaners.

The ten caravaners and eleven Jamaican Young Friends lived at Lyndale Girls Home during the work camp and traveled the eight miles to Albany to work every morning and afternoon in a truck.

The site of the teachers cottage which we were building was on the side of a very steep hill. All of the shovels, pickaxes, cement blocks, mortar, sand and everything that we used had to be carried up this hill. We were amazed at the number of cement blocks that the Jamaicans could carry up the hill on their heads. Most of us found it easier to carry the blocks, one at a time, in our hands.

After the foundation was dug and the stone was broken by hand, we mixed cement on the porch of the Albany Friends Church and carried it up the hill in buckets and wash pans. The sand was sifted by hand for the mortar and after mixing it, it was carried up the hill in the same way. Everyone had a chance to lay cement blocks or to do any other job we chose. The workcamp was under the excellent leadership of Alma Norman, Earle Barlow, and Earl and Ethel Prignitz.

Many of the local people came

to visit and to help with the work. These people we welcomed, especially those who brought ice cream. Many of the local children also helped by carrying and sifting sand.

I think that Work Camp was the biggest accomplishment of the whole time in Jamaica. It was while we were working together that we really got to know, understand, and like each other. Besides making friends we also made the beginnings of a house that we could see and be proud of.

After work camp we took an all day tour up the north coast to Montego Bay, the tourist center. There was some beautiful scenery, such as you can see anywhere in Jamaica, but the tourist business didn't appeal to us at all after having the many experiences that we had had which a tourist could never have.

The last few days we spent in Kingston shopping for souvenirs to take home. Kingston in many ways looked like an average city in the states with its big stores and buildings. However, in most cities here you don't see wagons and carts pulled by donkeys, women carrying produce on their heads, so many little cars on the left side of the street, policemen standing in the intersections to direct traffic, theatres with no roofs, so many different races mixed and mingling together, the beautiful tropical trees and flowers.

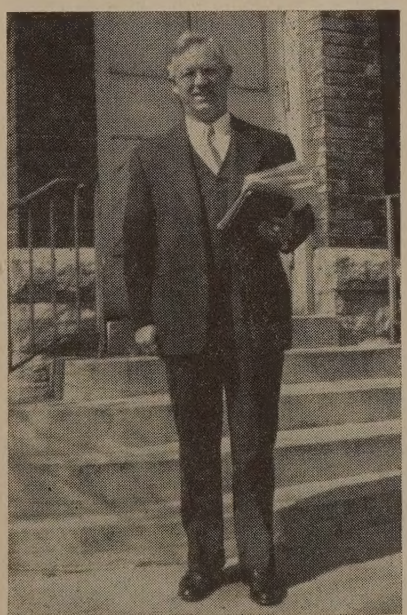
We shall always be thankful for the wonderful opportunity of going to Jamaica and for the experiences of the caravan. We learned so many new things which can be learned only through experience and so many things to be shared with others at home.

Visiting Mexican Friends

It is a thrilling experience to travel "Down Mexico Way," but what makes any country lovely and charming is not primarily its beauty or the gentleness of its climate. The important thing is its people. It is too bad that most Americans know Mexico only from a day's journey across the border. Here, some Mexicans are contaminated by the easy money of careless, wasteful and licentious people from the United States. You must go more than a day's journey into Mexico and off the beaten path of tourists to find the real Mexico.

Some of us have had the privilege of seeing the real Mexico in the Mexican Quakers who have visited us. Those who were at the 1955 Five Years Meeting will remember Oralia Balboa de Gonzalez. Heberto Sein and Gabriela Castillo have been among us. At the Wilmington Conference of the Friends in the Americas, there were present Elia Beltran and Catarina de Pina and others.

The Xenia Friends Meeting was honored to have as visitors during the Wilmington Conference, Elia Beltran and Catarina de Pina, who were representatives from the Friends Meeting in Victoria. When Lois Kamp and I, with Atwell and Ruth Shearer, decided to take our vacation in Mexico, we secured the addresses of these Friends and a Minute from our local Meeting to the Victoria Meeting. What our letter and visit meant to these Friends in Victoria, we shall never fully know, but we can guess, in part, from the outpouring of their love and affection. We notice that at the Meeting for Worship, two offerings were taken. One was a thank offering and we know that at least one gift to God was for our presence in their midst. We were entertained in the Beltran home and in the Meeting itself at a social gathering of the church. This came after the Sunday night meeting when some 85 people, young and old, gathered in the Patio behind the Meeting House for games and refreshments.



Wilbur Kamp is pastor of the Friends Meeting in Xenia, Ohio.

Have you ever lived on the outer edge of our Quaker family, geographically so that it was only now and then that you could get to the living center of things or even entertain a visitor? Then you may know a little of what a visit means to Friends in Victoria. As Señor Genaro G. Ruiz said, "Friends sometimes stop for an hour — most do not do that — but to have someone stay for a while and visit our Meeting, that means so much to us." (We stayed from Saturday afternoon until Monday morning.)

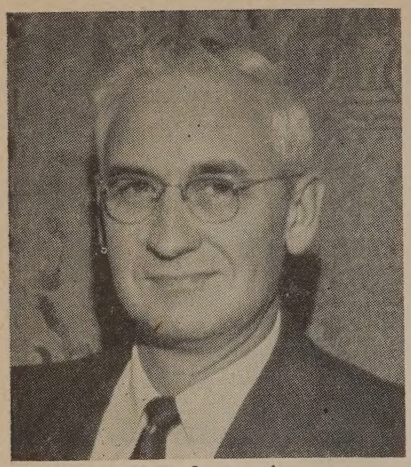
Friends once had a great work in Victoria. Besides the Meeting for Worship, there was a school for boys and a school for girls. Victoria Friends still own the Meeting House and the building that housed the school for boys. The latter they would like to make a Friends Center where students could live and gather for social times, and where work camps or other Friends activities might center. I wish this could be explored by some concerned Friends.

Reluctantly, we departed from Victoria to resume our journey to Mexico City. There, guided by suggestions from Heberto Sein, we found the Friends Center, Casa de los Amigos, 132 Ignacio Mariscal. To our great surprise and joy we found our good friends, Frank and Ruth Pineo, whom we knew from New England Yearly Meeting days, in charge of the center. We were fortunate to find rooms there for a five day visit in and around Mexico City. We met a number of young people staying there as students or as members of a Quaker Work Camp.

We returned with a much deeper appreciation for our neighbors to the South. Whether they were pure Spanish or Indian or a mixture of the two they had a pride in their country and a spirit of courage for their future, and we shared their pride. We returned feeling the deep kinship of "unity of the spirit, in the bond of peace," and especially with the Friends in Victoria, Elia and Eunice Beltran and the family, Estela Garcia, Genaro Ruiz, Catarina de Pina, Oralia Gonzalez and many others.

Some day go to Mexico for a vacation and on the way visit Friends in Victoria. It will help you to appreciate, understand and enjoy the real Mexico.

Wilbur and Lois Kamp



Lowell Roberts Accepts F. U. Presidency

Dr. Lowell E. Roberts has been named President of Friends University. He has been serving as Interim President since October, 1956.

A native of Fowler, Kansas, he attended Chicago Evangelistic Institute and graduated from Friends University in 1936. His graduate study includes work at Asbury Theological Seminary, Gordon Divinity School and Harvard University Divinity School; he received a Th.D. from Gordon Divinity School in 1947. He served as a Friends minister in New Hampshire from 1938 to 1944, and came to Friends University as Professor of Bible in 1944. He has been head of the Department since that time.

Lowell and Janie Hervey Roberts have two children, Donald and Carol. He will be the seventh President of Friends University, which is now the largest church-affiliated college in the state of Kansas.

Young Friends and Russia

The Young Friends Committee of North America is now making plans to bring a small group of young people from the Soviet Union to the United States in the summer of 1958 to visit with American Young Friends. This concern stems from a belief that fellowship which goes above and beyond political and ideological differences is possible, and that such a fellowship, when expressed in an atmosphere of love, will have a small but valuable effect on easing world tensions. This concern for communication with people of the Soviet Union has resulted in several contacts between Friends and Russians in the last few years, one of the most successful being the visit of some Soviet young people with British Young Friends in England in 1954.

The North American Young Friends Conference held in Paris, Ontario, in August enthusiastically endorsed the plans for entertaining a group of Soviet young people next summer. The Conference minuted its approval in part as follows: ". . . These plans should be made in faith that the way will open, despite the immediate obstacles between our two nations, if we do not lose our divine leading. We should undertake immediately the great task of preparing ourselves for this contact. We realize a need to write and speak to Friends, to our government, and to our fellow citizens about this, to affirm that this work is laid on us by the teachings of Christ, in whom there is no east or west. . . ."

Plans are being made to invite a group of 4-6 Soviet students to spend approximately a month in the United States, traveling with a similar number of Young Friends, and visiting Friends groups and places of interest in several parts of this country. It is hoped that in addition to traveling, there will be time for more intensive fellowship and discussion between the two delegations, perhaps in a retreat atmosphere where real sharing might take place. Contacts have already been made with a Soviet youth organization, and there is reason to believe that the U. S. government may now be willing to allow a group of Soviet youth to enter the United States for a visit of this type. A definite proposal is to be presented to the State Department as soon as possible.

In addition to planning specifically for this visit, Young Friends have been preparing themselves in broader ways for greater East-West contacts. A program of pen-pal correspondence with Soviet youth is underway, and is being expanded to include an exchange of books and other printed materials. Young Friends study groups have been organized to learn more about Russian history and literature. A number of Young Friends are now beginning to study the Russian language and two Young Friends have already received financial help for more intensive language study.

Wilmer J. Stratton

"What Can I Do?"

Few communities in the U. S. are entirely free of race tensions—with respect to Negroes, Asian-Americans or Spanish-Americans. Should these smoldering tensions blaze up in your community, where would you stand, how would you implement your beliefs in tolerance and justice?

Recently, in the all-white community of Levittown, Pa., citizens of goodwill had to find these answers suddenly. For a Negro couple, Mr. and Mrs. W. A. Myers (he is an engineer and she is a college graduate and former teacher) moved their young family into a pleasant house they had purchased on a "nice" street. Overnight resentment built up into mob action with crowds milling around the house and stoning the windows. The local police were unable to control the situation, but Gov. Leader acted promptly and sent in the state troopers.

But just dispersing the mob and protecting the Myers family and their house from immediate physical danger was not enough. A climate of goodwill, tolerance and brotherhood would be needed to avoid future trouble.

A nearby Quaker community center went into action, in cooperation with pastors and other religious leaders of the area, to organize a citizens committee which worked out a formula for peaceful (but not passive) resistance. Members of the committee arranged to take turns staying in the Myers home day and night, and white neighbors, for the present, accompany Mrs. Myers whenever she goes shopping or out on any other errands; they do this in a pleasant spirit, visiting together and introducing her to any friends they encounter. Neighbors have helped Mr. Myers repair the broken windows of his home, and one afternoon two little girls came shyly up the walk, rang the doorbell and gave Mrs. Myers bouquets of flowers.

The group which incited the mob violence actually represented less than one per cent of the residents of Levittown and attendance at its so-called mass meetings is decreasing. Yet the citizens committee expects to be needed in the community for some time to come, and will provide the Myers family with companions for their

daily routine of living as long as necessary.

Trouble also falls on those who have helped in the committee's action. For example, a declaration of conscience, which confirmed in very mild terms belief in equal constitutional rights for all citizens, was signed by a long list of local residents whose names were published in the town paper. Some of the signers have had protests from their employers, threats from customers. Certain committee members have been smeared as "left-wing" or "communistic."

The citizens committee has, however, provided a clear statement of action for the great majority of residents who deplore mob violence, discrimination or intimidation.

Briefly, four suggestions are presented as effective public relations techniques: (1) Get the facts —and when confronted with a rumor, answer it with a fact, or insist on substantiation. (2) Discuss the problem with neighbors and strive for a peaceful solution by explaining the issue, especially trying to reach those who haven't decided exactly where they stand. (3) Write letters to the newspapers and to public officials — to protest distorted reports or injustice; to praise fair and reasonable press stories and honorable official actions. (4) Write, phone or call on the Myers and their friends to let them know how many families of good will live in the community.

The plan of action developed in this emergency provides an excellent program for other communities that may be confronted with a similar problem. In fact a good project for a young married couples' class or church group would be a permanent Visitation Committee to be alert for "incidents" that create tension. Friendly visitation is an effective weapon of goodwill. A friendly interest is never called "butting in" except by those who have something to hide. Getting acquainted with the grievances on both sides in friendly visitation can lead to a friendly get-together of the opposing parties. This is the art of reconciliation — a fruit of Christian teaching, yet one seldom used by Christians.

Charles A. Wells, in
Between the Lines

Iowa Chapel

Over 150 Friends from the Iowa Yearly Meeting area gathered at Quaker Heights near Eldora, Iowa, on September 19 to dedicate the newly created Chapel on the Yearly Meeting Camp Grounds.

Marion E. Rains of Honey Creek Meeting, President of Iowa Quaker Men, presided at the service. Melvin Laughlin of New Providence Meeting, Secretary-Treasurer of Quaker Men, presented the financial statement, and urged the men to finish raising the funds for Iowa Yearly Meeting's share of the Africa Mission Project of Quaker Men. About $700 is needed.

Ercil Beane, Le Grand Meeting, spoke on behalf of the building committee, mentioning some of the plans for future improvements and pointing out that more important than buildings are the people who use them. He said that over 1,600 young people had used the camp during the past season.

Yearly Meeting Superintendent Orval H. Cox spoke of how old lumber from the razed Illinois Grove Meeting House and the New Providence Academy Boarding House were combined with new material to construct the Chapel thus symbolizing the importance of the Chapel and Camp to the total work of the Yearly Meeting. A vocal solo, "Bless This House," was sung by Frederick Marsh of Honey Creek Meeting with Mildred Clampitt as accompanist.

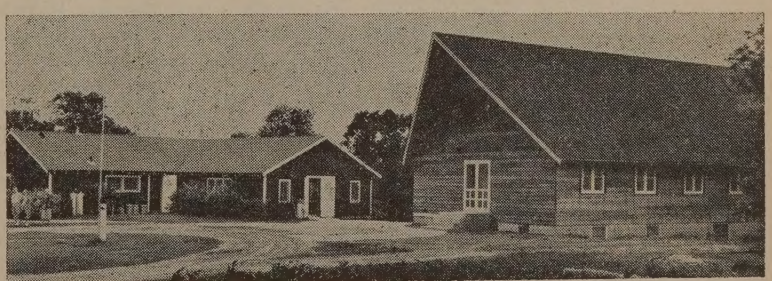
The Dedicatory Message was given by Lewis Savage, pastor of the New Providence Meeting. He recalled some of the early experience and dreams of Quaker Heights and observed that many of those dreams have now been fulfilled. For example, at least three of the present ministers in the Yearly Meeting were in the first group of campers about nine years ago. He challenged the group to continue working together to complete the facilities of the camp and to encourage the spiritual growth of the young people who use the camp.

The service closed with a dedicatory prayer by Wayne Allman, pastor of Marshalltown Meeting and Chairman of the Yearly Meeting Young Friends Board.

"The Spirit in Quaker Homes"

Robert and Margaret Terrell and their four children of Fairview Friends Meeting near Wilmington, Ohio, attended the sixth Friends Family Institute held over the Labor Day weekend at Westtown School, Pennsylvania. Margaret Terrell's notes on Henry Cadbury's talk on "The Spirit in Quaker Homes" indicate an interesting listing of what he felt were the primary influences in his own life. Henry Cadbury, long-time Harvard teacher of New Testament, is now instructor at Pendle Hill. He is chairman of the American Friends Service Committee and a widely-known Friend. He felt the following things in his early home-life were strong guideposts for his religious life:

1. Regular attendance at Meeting.
2. Opportunities to associate with visiting Friends.
3. Regular reading of the Bible.
4. Memorizing verses in the Bible.
5. Active parents in Meeting affairs.
6. Observance of forgiveness in adult relationships.
7. Entertainment of the children's teachers in the home.
8. Contact with people of other races.
9. The reading of the children's textbooks by the mother, so that she would know what her children were thinking.
10. Adjustment of the parents to their children's love for music, when the parents themselves had some orthodox Quaker concern against it.
11. The backing of their children's vocational choices enthusiastically by the parents, even when they were disappointed.



To the right is the new Chapel, to the left is the main Lodge at Quaker Heights, Iowa Yearly Meeting's camp for Young Friends.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Is Peace Possible? An Essay—Review

Is Peace Possible? by Kathleen Lonsdale, Penquin; $.65.

When outstanding scientific achievement and profound Christian (and Quaker) social concern combine in one person, the product is worth our attention. In *Is Peace Possible?* Kathleen Lonsdale writes with the objectivity and wide-ranging physical-science knowledge of the physicist, the urgent sense of social responsibility of the politically well-informed world citizen, the passionate personal concern of the deeply spiritual Quaker, and the tenderness and compassion of the mother of three children who is just now rejoicing in the new status of grandmotherhood.

Examining the world in the light of the almost inconceivable amount of power which she herself has helped to put at its disposal, she sees the real tragedy of preparations for modern nuclear war not only in the direct destruction it will bring about — and has already brought about, through weapon-testing alone — but in all the constructive work which goes *undone* as a result of this gigantic misdirection of power.

The preparations for wars which may never be fought still involve fantastic casualties in terms of the millions of hungry, naked, ill and dying human beings in those vast underdeveloped areas of the world which figure only as interestingly remote geographical entities in the minds of most well-fed, clothed and healthy Americans; these are millions who could eventually live as well as we do if we were willing to redirect our resources.

And even if we redirect our resources she makes it uncomfortably clear that peaceful uses of nuclear power may in the long-run be as destructive as military uses if we do not solve the problem of disposal of radioactive wastes. This is a problem we must solve if our present western standard of living is to be achieved for the whole world, since there are not enough other sources of energy to achieve it in underprivileged countries (nor to maintain it in the West.) Nuclear energy thus provides both the casualties and the causes of war, since a "status quo" which involves a nation like Britain, with 2% of the world's population, having 10% of the world's power at its disposal, and a nation like India, with 17% of the world's population, having 1½% of the world's power at its disposal, can hardly be a stable one.

Kathleen Lonsdale does not minimize the intractable problems of expanding population in these underdeveloped areas (and in our own if succeeding generations continue to indulge themselves in the luxury of large families of children who all live on into adulthood instead of the majority of them quietly dying in infancy as was the custom in pre-sanitation eras); neither does she minimize the equally intractable problems of international injustices, such as in the Arab-Israeli situation, where no solution can provide any degree of mutual justice. Nor does she hold out much hope for the present approach to disarmament; a summary of disarmament proposals put forth by the major western powers (including Russia) since 1927, leads her to doubt that they are put forth in good faith.

She points out that ground inspection, particularly important in recent proposals with reference to controlling the uses of nuclear energy, would require the special training of a large group of scientific and technical inspectors, expert in many fields, and that not even the most elementary inquiries have ever been addressed to

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ACT OF FAITH

Planting my bulbs today
For Springtime blossoming,
Under the falling leaf,
Under the migrant wing,
I kneel in the good rich loam,
I set the firm bulbs so—
And with them, reverently,
A part of myself to grow:
The Self that is my faith,
And surely as seasons turn
The buds of my autumn planting
Will burgeon, will leaf and yearn
To the light of a longed-for sun,
To the touch of refreshing rain,
And blossom in Easter beauty—
Forgetful of winter pain.

Planting my bulbs today . . .
Interring with them all grief . . .
Planting my faith, I say
The winter will be brief.
And I call to the birds, *Godspeed!*
And sing with the falling leaf.

Marion Doyle

LISTEN . . .

Whose the Voice that cries forever to my heart?
What is it that the Voice would have of me,
This Voice that has in life no counterpart,
And yet commands my lifelong fealty:
Voice that is never still, that cries among
The myriad sounds of spring's awakening,
Of summer's ardor, autumn's drowsy song;
Beneath the monotone of winter's wing . . .

I do not know. And yet, it calls me; claims me;
There is no season free of its behest.
It beats against my mind through sleep—It names me;
Echoes and reechoes in my breast . . .

Marion Doyle

MOUNTAIN NIGHTFALL

See how these mountains lean against the sky,
Their rain-drenched shoulders black in the plum-blue air,
Their feet in the raging river flowing by
In one great curve like a giant's scimitar;
The drowsy daylight loiters by its bank
Where doe and wobbly fawn but lately drank,
And the tallest peak, a star-eyed Cyclop, sits
Ravelling the sunset as the twilight knits . . .

And now the moon walks down the hall of Heaven:
All day's unshapeliness has been forgiven,
And peace descends upon our harassed globe
With the silence of God in the folds of her robe.

Marion Doyle

Kathleen Lonsdale autographs a copy of "Is Peace Possible?" for two young Friends after her speech at the Conference of Friends in the Americas held at Wilmington, Ohio this summer.

any professional scientific body (to her knowledge — and she should know) as to the feasibility of such training and the willingness of any group of scientists to undertake it.

This information comes as something of a shock to those of us who have been determinedly optimistic about disarmament negotiations. In this connection she makes a highly specific and interesting proposal for "A widespread mixing of scientific and technological staff of all nationalities between the various nuclear power plants in different countries . . . They would not feel so much like inspectors or spies (a situation that would certainly be distasteful to any scientist) if they were being actually employed by the country in which they were working, as a guarantee of good faith." She adds that scientists from different countries mix very easily in the laboratory, and that she has had men and women of 16 different nationalities in her own. She also points out that international commissions have functioned very effectively in areas where it is clearly to the interest of every nation to cooperate regardless of political ideology, such as in the International Postal Union, the World Metereological Association, and the World Health Organization; much more can and will be done along these highly specific functional lines.

These suggestions, however, valuable as they are, form relatively minor way-stations on the road we must travel. Having presented a very sober analysis of the present world crisis, what further indications does she give of where we go from here? At this point we encounter the book's one major defect — the tremendous gap between her assessment of the present crisis, and her suggested solution. It is a gap she cannot help, because as a scientist she knows that physics cannot solve the problem of the abolition of war; she must here fall back on her religious convictions, to state what has to be built up is the power of individuals to be able to resist community evil of whatever kind, non-violently. When a person like Kathleen Lonsdale dedicates herself to non-violent resistance, and calls upon the world to do the same, it is a tremendous thing. But the gap is still there.

To return to the question in the title of her work, if one asks the Christian, "Is peace *possible?*" the answer is an unqualified "yes," because a Christian by definition (if not always in fact) believes in the transforming power of God's love to overcome evil. Nor will the Christian, in his highest moments, ask how many people must be transformed before true peace can come. It is the quality of the action, and not its results, which is the highest test of the Christian life. When she faces the question of the practicality of Christian pacifism she minces no words in making it clear that this is ultimately irrelevant — and rightly so. But there are also intermediate levels of social behavior. Suppose we ask the social scientist, "Is peace *probable?*" He will be keenly aware of the unsolved technical problems relating to inter-group relations in conflict situations — problems which have to some extent been solved or at least rendered manageable at the national level, but not at the international level — and if he is honest, he will answer, "Yes, *if* I have enough time in my laboratory."

As Quakers, we have much cause to be thankful that we have in our midst concerned physical scientists (and Kathleen Lonsdale is not the only one, by any means) who take a basically religious view of their calling and spare no effort to make their work serve man's salvation, instead of his destruction. We also have in our midst concerned social scientists, and theirs may well be the harder, less obvious task. We *must* believe in the possibility of technical development within the framework of religious concern, if we are to survive as Christians in a technological age. This book may be taken as a challenge to all of us, physical and social scientists and men and women in every kind of vocation — with wives and mothers far from the least of these; a challenge for us each to do in some small way, in accordance with our calling and abilities, what Kathleen Lonsdale has done with her life and work.

Elise Boulding

A *Quaker Date Book* for 1958 has been published by the Colonial Publishing, Inc. Each week's calendar is illustrated with a photograph of a Quaker Meeting House or some Quaker activity. Swarthmore College's Clothier Memorial Tower is shown on the front cover and Clear Creek Meeting for Worship at Earlham College on the back cover. Willard Tomlinson served as both editor and photographer for the book. The book is beautifully printed and evidently lovingly prepared and edited. It is, however, limited to unprogrammed Friends Meeting Houses. The *Quaker Date Book* is available at $1.50 a copy from Colonial Publishing, Inc. 4 Mt. Vernon Square, Boston 8, Mass.

The Sunday School Lesson

Prepared by John C. Harvey

November 10

Many Gifts But One Spirit

I Corinthians 12:1-13

Some of our thinking is muddled in this field of spiritual gifts because we tend to think of a gift as something to be cherished rather than something to be used. The word "talent" may be a bit more expressive of the meaning of "gift" as it is used in this chapter, although "gift" does convey part of the meaning which we want to keep. We need to have emphasized for us continually that these talents are not something which we develop from nothing, but are first of all given to us by our Creator. We serve more as channels through which God's purposes are fulfilled than we do as storehouses of virtue.

The time is past when any person can sit back and say, "The Church has no need of me — I have no talent which the Church can use." There is more required than singing in the choir or serving as an usher. Ministry today is becoming more of a seven-day-a-week affair. The gifts which Paul mentions are needed every day — wisdom, knowledge, faith, healing, prophecy, discernment, and interpretation. Sometimes in our modern society we have to create seemingly artificial situations to bring our scattered members together so that their various spiritual gifts can have a chance to be used. We should not hesitate to do this, but we need to make a continuing effort to see that when we do get together that we are using the gifts in His service rather than engaging in "creaturely activity."

Is it possible that Friends trust the Spirit of God in themselves more than they do in others? When we are sure that we have the leading of the Lord, we may recognize it as His gift to us at the moment. When someone else is sure that he has such a leading, we are prone to check such leading to see if it is of God. We should go very far in trusting the leading of the Spirit in the lives of others. God may have many ways of working that we have not yet discovered. There is *one* Spirit as the source of all of the spiritual gifts which are exercised within the Church. While God is at work in our lives to bring forth the fruits of the Spirit He is also at work in the lives of others. Let us trust this action and seek to respond to it wherever we find anything to which we can respond.

Friends have emphasized strongly the individual aspects of spiritual gifts. We have encouraged persons to be faithful to do that to which God called them. We have sometimes neglected the corporate aspects of the Spirit's leading. Paul says, "To each is given the manifestation of the Spirit for the common good." We have often considered spiritual gifts in too much of an individualistic setting. The Meeting has the right and the responsibility of receiving the benefit of all gifts of ministry which the Lord bestows upon individual members. They are given, not for honor or exaltation, but for use.

Questions: Do we have a broad enough concept of the various spiritual gifts which the Spirit bestows on people today? Are we sinning when we seek to recruit gifted young people for ministry among Friends?

November 17

The Resurrection and Our Faith

I Corinthians 15

Adolf Harnack is credited with the statement, "A man becomes a Christian the moment the Jesus of history becomes the Christ of experience." In this remarkable chapter Paul is witnessing to that event in his own life and trying to show that it can happen in the lives of others. When Christ is resurrected in us He becomes our hope of glory.

"Last of all, as to one untimely born, he appeared to me also." Paul was sure that he had seen the Lord. No one is sure that Paul ever saw Jesus in the flesh as he walked over the dusty paths of the Holy Land. But Paul claimed to be among those who had been witnesses of the resurrection. This leads us to believe that debatable questions regarding the physical resurrection are not as important as the undebatable certainties about which Paul spoke. No one doubts that Paul had a first-hand acquaintance with Christ. No one doubts that Paul had a right to say, "Christ liveth in me."

At least a part of the proof of the resurrection lies in the amazing difference it made in the lives of the people who were witnesses to it. Nothing in the Scriptures indicates that they were expecting the resurrection. They had given up, and were making preparations to go back to fishing. But Christ began to make himself known and felt among them to such an extent that they soon came to know for sure that he was living among them and in them. The resurrection of Jesus Christ was a fact in the lives of the apostles and many others before it became a part of the creed.

Among the Corinthians, just as is true among us, there were some who delighted in questions of curiosity, similar to questions that children ask about the birth process. To a mature adult, many of these questions are amusing and many are seemingly unanswerable. "Will we have a body, and what kind will it be?" "Will we be able to walk right through a closed door?" With what profit do we deal with such questions? Paul believed, as Christians today believe, that the surviving personality will be provided for in the way that the Creator of all life deems best. An appropriate body will be provided for the kind of life that we will have after the death of our present body. The faith is in *God* rather than in the details of how He will provide for our immortal needs.

People today firmly believe many scientific pronouncements which they themselves have never seen proved. We hear today of a man-made satellite circling the earth fifteen times within a twenty-four hour period — and we believe it! It would have been much easier for people in Jesus' day to believe in the resurrection than to believe in such a satellite, even if they had understood about the roundness of the earth. It should be increasingly less difficult for us to be able to believe honestly in the likelihood of our own resurrection into eternal life.

Questions: What is the most crucial issue in regard to our own resurrection? In all the teaching about the resurrection, what is most important to our faith and practice?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Friends Southwest Conference will be held at Camp Cho-Yeh, Livingston, Texas, from November 29 to December 1. For further information, contact the Clerk, Lida G. Helson, 1508 A. Gaston Ave., Austin 3, Texas.

* * *

Murray A. Johnson, pastor of First Friends Meeting in Marion, Indiana, and active Friend in the Yearly Meeting and Five Years Meeting, will return to the pulpit at Marion on November 3, after four months of illness and a major operation. Local pastors and a number of Friends have served in his place during his extended absence.

* * *

Robert H. Frazier, a Friend, former mayor of Greensboro, North Carolina, and chairman of the Board of Trustees of Guilford College, was recently elected chairman of the Board of Trustees of the North Carolina Agricultural and Technical College, in Greensboro, N. C. North Carolina A and T is the second largest Negro college in the world.

* * *

Billy Lewis, pastor of the Friends Meeting in Dayton, Ohio, has become Chairman of the Executive Committee of Indiana Yearly Meeting, succeeding Murray Johnson who was named Vice-Chairman. Raymond Breaker will continue as Secretary. Ora V. Carrell of Doane College, Crete, Nebraska, was named President of the Permanent Board of Nebraska Yearly Meeting, with Lyman Platt as secretary.

* * *

For the third year, A. Ward Applegate, pastor of the Wilmington, Ohio, Friends Meeting, and the Wilmington choir, directed by Charles E. Carey, will appear on a television and radio synecast on the program, "The Church by the Side of the Road." The half hour service will be given over WLW and WLW-TV, Cincinnati, at 8:30 a.m., Sunday, Nov. 3. The thirty-member choir and Ward Applegate travel to Cincinnati for an early morning breakfast and the broadcast, making a time of fellowship as well as outreach from their radio-TV appearance.

* * *

Edward and Ruby Dowsett, well-known New Zealand Friends, have asked that their new address be made available to the many American Friends who keep in touch with them. Their new address is "Whitecroft," Glen Road, Raumati South, New Zealand. Edward and Ruby Dowsett have visited in the United States, and Ruby Dowsett particularly has travelled widely among Friends here. She is the originator of the "Round the World Quaker Letters" for children.

* * *

Russell Rees, Secretary of the Board on Christian Education, led an unusual retreat September 21-22 at Quaker Haven, Indiana. Members of the young adult class at the Chicago Friends Meeting (108th Street) and their children met over the two day period on the subject, "The Place of Friends in the Church." Several of the group were newly convinced Friends, and the discussion covered such topics as the purpose of the Church, its methods of accomplishing its ideals, the place of the local Friends Meeting in the picture of the larger Church, and the spiritual significance of the Quaker movement.

* * *

Levinus K. Painter has been speaking widely among Friends since his return from a lengthy visit to East Africa Yearly Meeting. His schedule this fall includes a two week period in New England Yearly Meeting; the last two weeks in October in the New York Yearly Meeting area; the first two weeks in November at various Meetings in Baltimore Yearly Meeting; visits to several meetings in western Pennsylvania; and attendance at the Conference on the Ministry to be held November 22-24 at Germantown, Ohio, by the Five Years Meeting of Friends Committee on Ministerial Training.

* * *

A series of Friday evening Quaker lectures at Homewood Friends Meeting in Baltimore will feature Alexander C. Purdy, Dean of Hartford Theological Seminary and Professor of New Testament, on November 8; Eric G. Curtis, Dean of students of Earlham College, on January 17; and Douglas V. Steere, Professor of Philosophy at Haverford, on March 21. Baltimore Friends Joint Peace Committee was one of the sponsors of the 1957 Conference on World Disarmament and Development held October 12-13 at City College in Baltimore. Friends Dorothy Hutchinson and E. Raymond Wilson were among the speakers at this national gathering.

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Coming Events

NOVEMBER 22-24 — Conference on Ministerial Training; Camp Miami, Germantown, Ohio.

DECEMBER 3-5 — Meeting of all Superintendents and Secretaries of Yearly Meetings in the U. S. Quaker Hill, Richmond, Indiana.

An article by Frank S. Loescher, a Friend and an authority on South African problems, entitled "South Africa Reconsidered" appeared in the October 2 *Christian Century*. Harold B. Kuhn, a Friend teaching at Asbury Seminary and now on leave of absence in India, has written "Universalism in Today's Theology" for the September 16 issue of *Christianity Today*. A photograph of George Willoughby, Friend and head of the Central Committee for Conscientious Objectors, is featured on the cover of the October *Fellowship*, and an article by Friend James E. Bristol of the American Friends Service Committee entitled "Our Own Worst Enemies" appears in that issue.

* * *

James E. Bristol has been appointed Secretary of the International Center at Delhi, India, by the American Friends Service Committee, and with his wife and children began a two year period of service there on October 1. He has been Director of Community Peace Education for the A.F.S.C. for the past five years and held various other positions before that. A Lutheran minister for eight years, James Bristol is now a member of the Society of Friends. Another appointment in India is that of Wilfred Howard, a member of the Yellow Springs Friends Meeting in Ohio, who will serve as teacher of mechanics in Barpali, India, for two years.

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Of ten awards in poultry and dairy demonstrations at the Indiana State Fair this summer, three were won by members of the Amboy Friends Meeting in Indiana. Jim Hunt, Wayne Douglass and Tom Dubois were each awarded watches for winning demonstrations, and in addition Tom Dubois was given an all expense paid trip to Washington, D. C. and New York. Another member of Amboy Meeting, Lowell Pence, was named by the Yearly Meeting to the Board of Trustees of White's Institute for a three year term. Claude Aukerman of Amboy was named Vice-President of Indiana Quaker Men. Pauline Norris was renamed Treasurer of Indiana U.S.F.W. and Verne Pence was named to the new church extension committee of the Yearly Meeting Pastoral and Evangelistic Committee.

* * *

Francis C. Anscombe of Winston-Salem, North Carolina, has finished his study of the history of North Carolina Yearly Meeting and is now hoping for publication of his lengthy volume, entitled, "I Have Called You Friends —

the story of the Quakers in North Carolina." A graduate (1916) of Earlham College, he taught at Earlham, at Guilford College, at the University of North Carolina and at Salem College before his retirement in 1949. His book is dedicated to Elbert Russell. "I Have Called You Friends" contains a chronological outline of Quakerism in North Carolina from 1665 to 1956. It covers in detail the background, beliefs, dominant personalities, educational ventures, slavery problems, political participation, and the various local Meetings of North Carolina Yearly Meeting.

* * *

The Trustees of Nebraska Central College, a Quaker college in Central City, Nebraska, which ceased offering regular college work in 1953, have announced that they will retain ownership of the campus and buildings for a program of adult education. A gift from the Friends Home Missionary Association will be used to put the buildings in good condition and to assist with a constructive program. The University of Nebraska will assist in providing non-credit courses. The college will be available for Yearly Meeting activities and for rental to other denominations for conferences and conventions. The six Meetings remaining in Nebraska Yearly Meeting have been focussing on inter-visitation. The Evangelistic Board of the Yearly Meeting is working on schedules for Quaker visiting.

* * *

The Annual Fall Conference of Indiana Yearly Meeting United Society of Friends Women was held in two sections this year, at Spiceland and at Marion, with a total attendance of nearly six hundred women. Included on the programs of both meetings were talks by Wilbur and Miriam Beeson, who spoke of their work in Africa, and by Anna Langston, who thanked the women for the improvements in the kitchen of the Girls' School in Ramallah which their money helped pay for. Misadeh Addullah, a teacher in the Ramallah Girls' School for 25 years, was also present and told of the handwork she teaches students in the school. The Special Project of the Indiana U.S.F.W. this year is a Scholarship Fund for the Girls' School in Ramallah, for use particularly with refugee girls, and an offering of $1,145 was taken at the two meetings for the Scholarship Fund.

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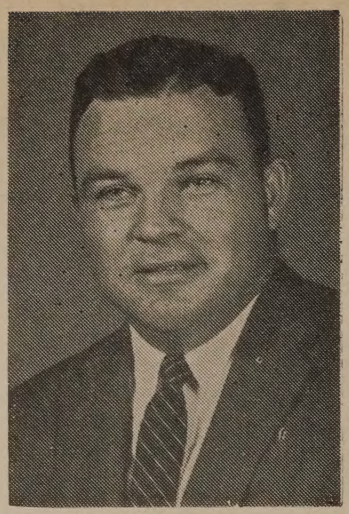
Sumner A. Mills of West Newton, Ind., Clerk of the Five Years Meeting of Friends, will give the eighth Ward Lecture at Guilford College on November 8. He will speak at 8:00 p.m., November 8, at Duke Memorial Hall on the subject, "Responsible and Trained Leadership for the Society of Friends. The Lecture will be available in printed form. Previous Ward Lectures have been given by Frederick Tolles, Alexander Purdy, Clarence Pickett, Howard Brinton, Elizabeth Vining, Roland Bainton and Henry Cadbury on Founders Days at the College. Charles Hendricks is Chairman of the Founders Day Program Committee. Other activities during the two day observance include a chapel program with J. Floyd Moore as speaker, meeting of North Carolina Yearly Meeting Ministers' Association, meeting of the ministers and the Guilford College Cooperative Committee, entertainment of Yearly Meeting Young Friends who are seniors in High School, and two discussions of Friends leadership.



Gene S. Key of Mt. Airy, North Carolina, has been appointed alumni secretary at Guilford College. A 1951 Guilford graduate, he is the son of Elmer and Mary Key, is a member of the Mt. Airy Friends Meeting, and has been Sunday School superintendent, president of Quaker Men and chairman of the church education committee. He is Guilford's first full time alumni secretary, and his appointment signals more active organization of the Guilford alumni, pointing toward the completion of goals set for 1962 when Guilford College will celebrate 125 years of continuous educational service.

* * *

News about ministers in the various Yearly Meetings includes these new places of service in Indiana Yearly Meeting which have not been previously mentioned: Jack Kirk of Philadelphia, an Earlham student, at Rich Square Meeting; Robert Kessler, formerly at St. Mary's, now at Radley; Robert Morris of Amboy serving the Keystone Meeting; Robert Heaviland of Marion serving the Cadiz Meeting; Russell Nigh serving Grant City; Everett Smalley serving Shirley; Gordon Clark of Marion serving New Holland; and George Dunnington of Hagerstown serving Whiteriver Friends. Harold and Patty Kirk, formerly at the Cadiz Friends Meeting, have begun pastoral service at Westfield, Indiana, in Western Yearly Meeting. Two Friends Meetings have secured new pastoral assistants: David Jolliff has become a part time pastoral assistant at Muncie, Ind.; Rodney Houts, a Pacific Bible College graduate, has begun full time service as Assistant Pastor at Citrus Heights, California. Maude Carter Smock, who left the pastorate at Kennard Meeting Sept. 1 and who will soon accept service at Martindale Meeting near Winchester, Indiana, has written to report that she returned to Kennard in September for a service in which sixteen new members were welcomed into this small Meeting. Everett Craven of Taylor University has been serving the Meeting at Wabash, Indiana, temporarily since the departure of Lewis Savage for Iowa.

Friendly Fellowship

WATSEKA, ILLINOIS — Watseka Friends will celebrate the third anniversary of the dedication of their church edifice the third Sunday of the month, October 20. Watseka Monthly Meeting belongs to Western Yearly Meeting, which is celebrating its centennial year. In keeping with this epoch, the Meeting has decided to have its own annual day to be known as Quaker Day at Watseka.

Friends as they were one hundred years ago will be depicted on Quaker Day. Men and women will be seated on opposite sides of the sanctuary in the worship service. Many of the ladies are fashioning authentic dresses from the historic Quaker gray; the bonnet will be much in evidence as of a century ago. Meeting minutes of seventy-five years ago will be read by the clerk of the Monthly Meeting and two young Friends will present a (mock) Quaker wedding, following the exact procedure of Friends in those days.

A Quaker dinner will be held from 12:00 to 1:00, and members of Watseka who live elsewhere will find this a "Homecoming Day."

The morning message will be brought by Stacy Wesner, now at Georgetown, Illinois, a former pastor at Watseka and at East Whittier Friends Church in Whittier, California.

Will Abram

* * *

WEST MILTON, OHIO — The ebb and flow of one hundred fifty years of Quakerism in West Branch Quarterly Meeting were commemorated on Sunday, September 29 at West Milton, Ohio. On that day we stood in a hallowed place. In quiet moments, in song, in testimony, in music, in the breaking of bread, in spiritual communion we experienced the sweep of the spirit of those who had gone before. Great plans and high purposes for this day brought joy and satisfaction of soul to those who labored

long in prayer and toil for its fulfillment.

As the pioneers who came to this area left their places of birth and answered the call of more freedom of worship, their strength of faith marked their paths all the way. Over against this background of one hundred fifty years of experience, Eric G. Curtis of Earlham College reminded us of the urgency of today. Speaking in the West Milton High School auditorium to the gathered Friends, he told us that much is at hand to be done. We cannot depend upon the past to perform the duties of the hour. From the treasured memories of the past comes the challenge, "Go and Do."

Some 265 Friends and friends of Friends shared the bountiful meal on the sesquicentennial day. Many were recognized as former residents and members, some from long distances away, some for length of life together and some for length of years. Albert and Alta Pemberton could speak for 62 years of marriage, probably the oldest in the Quarterly Meeting. Dora Jones Aldrich, aged ninety-five, was present. To be present at this observance was to experience a renewal of spirit for tomorrow.

E. J. Pearson

BIRTHS

BOND — To Dr. James O. and Patricia Hornbrook Bond of Jacksonville, Florida, a daughter, Rebecca Rose, on Sept. 14.

BOND — To Dr. James W. and Patricia Rund Bond of Jacksonville, Florida, a son, David Scott, on September 3.

FARLOW — To Joseph and Annabelle Farlow of New London, Indiana, a daughter, Debora Kay, on June 28.

HARVEY — To Elmer and Mary Alice Whitson Harvey of Lake Elmo, Minnesota, a son, Joseph Whitson, on August 30.

HENDRICKSON — To Gene and Jane Hendrickson of New London, Indiana, a son, Gene Gilbert, on July 27.

KILE — To John and Violet Kile of New London, Indiana, a daughter, Susan Wynn, on August 27.

STOUT — To Dennis and Nancy Stout of New London, Indiana, a daughter, Kimberley Ann, on August 18.

WOOLUMS — To Dan and Ruth Thomas Woolums of Mooreland, Indiana, a son, Robert Eugene, on September 15.

MARRIAGES

COCHRAN-SWINFORD — Lou Ann Swinford, daughter of Mr. and Mrs. Lester Swinford of Anderson, Indiana, to John Cochran, son of Mr. and Mrs. Lowell Cochran of Anderson, on July 28, at Anderson, Indiana, the Rev. Charles Cochran, brother of the groom, officiating.

RETHERFORD-HICKERSON — Shirley Ann Hickerson, daughter of Mrs. Stella Hickerson of Anderson, Indiana, to Alan Retherford, son of Mr. and Mrs. Melvin Retherford of Sumittville, Indiana, at Anderson, Raymond V. Breaker officiating.

DEATHS

HUNT — Floyd Hamelin Hunt, on Sept. 24, in Webster township, Wayne county, Indiana. He was born to Horace Hamelin and Laura Belle Palmer Hunt October 28, 1888, in Beattie, Marshall county, Kansas. They moved to Indiana during the year and he spent the rest of his life in Wayne County, living on the Palmer-Hunt Homestead acquired from the government. He attended school at Webster and was a birthright member of Webster Friends. On February 2, 1911 he was married to Virgie Mae Feasel and to their union was born a daughter, Alice Belle Brown. He is survived by his wife; his daughter; granddaughter Vickie Lou Brown; grandson Floyd Wesley Brown; one sister, Helen I. Shenefield of Oakville, Indiana; two brothers, Paul Hunt of Richmond and Harry Hunt of Franklin. Funeral services were conducted by Donald McKinney. Interment was at Dover Friends Cemetery.

MINARD — Caroline U. Minard, on Sept. 11, at Poplar Ridge, New York, aged eighty-seven. She was born in Chappaqua, New York, the daughter of Elizabeth Chase Green, a Friends minister, and Joshua B. Underhill. She later moved to New York and became a very active member of the Brooklyn Meeting. She taught in the public schools of Brooklyn and after thirty years of service retired in 1923 to marry Walter W. Minard of Ledyard, New York. Later they moved to Poplar Ridge where he died in 1947. Through all the years of her sojourn in Poplar Ridge, Caroline Minard was a source of inspiration and wisdom for all groups in the church as well as for the pastors and individual members and friends. Her keen interest in the missionary outreach of Friends began in those early years in Brooklyn where she taught a group of young men from China and also had opportunity to know many of the early Friends' missionaries to China, Palestine and Africa. This interest continued into the very last weeks of her life. Funeral services were held with Elizabeth Hazard in charge and other Friends participating.

WANTED

Farmer to operate small fruit and vegetable farm on Delaware River, ten miles from Philadelphia. Six room house with bath room, oil heat, gas for cooking.

Howard G. Taylor, Jr.
Riverton, N. J.

GEORGE SCHOOL **A Friends Coeducational Boarding School Grades 9-12**

Friends applicants for 1958-59 will be given special consideration if applications are filed by **February 1st.**

All other applicants should file applications by **January 1st.**

All Applicants are required to take the Secondary School Admission Tests to be given in many towns and cities throughout this country and in some centers abroad on **December 14, 1957.**

Further information may be had by writing to:

Adelbert Mason,
Director of Admissions
Box 351, George School
Bucks County,
Pennsylvania

WESTTOWN REGIONAL SCHOLARSHIPS

New Regulations

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of $100 per year. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to $600 per year and in cases of extreme need, $700 or $800 per year.

These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of '58.

The grants are awarded on the basis of character, leadership and scholarship. Once granted, scholarships may be retained until graduation, provided the Faculty are satisfied with the standard of work and conduct maintained. Application must be made for the end of the year directly to the school, the deadline being **January 1, 1958.**

For further information or applications please write:

J. Kirk Russell, Director of Admissions
Westtown School
Westtown, Penna.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 9-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

CAREERS FOR THE TAKING!

Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business - both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

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